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To Mr John Forsyth,  
with my Compliments  
May 28<sup>th</sup> 1928. L. Laurier.

THE MASS  
AND  
FUNERAL SERVICE

OF THE LATE

Rt. Hon. Sir Wilfrid Laurier  
P.C., G.C.M.G.

AT THE

BASILICA  
OTTAWA

22<sup>ND</sup> FEBRUARY, 1919

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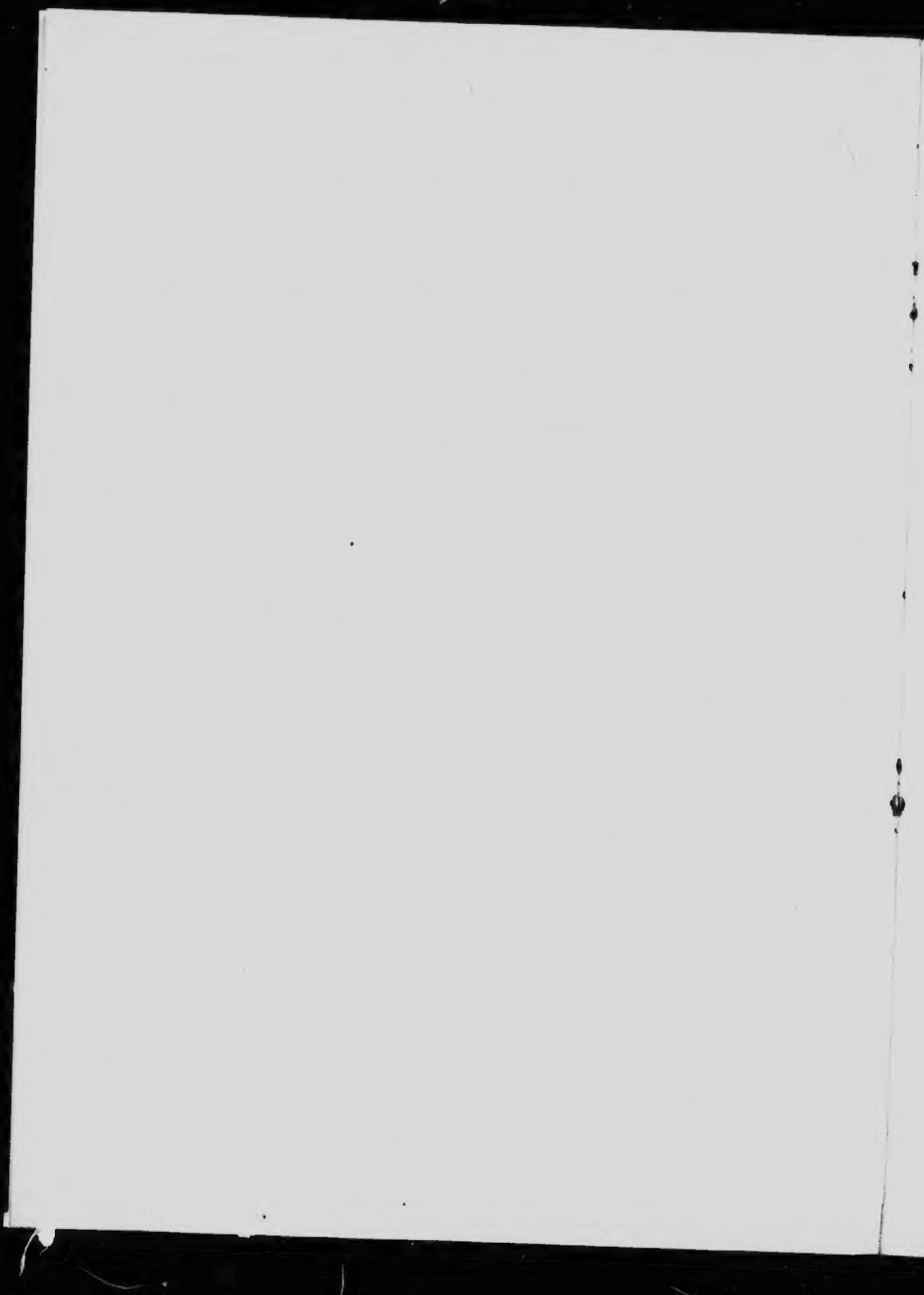
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fol.

# Le Très Hon. Sir Wilfrid Laurier.

AVOCAT, DÉPUTÉ À LA CHAMBRE DES  
COMMUNES, ANCIEN PREMIER-MINISTRE  
DU CANADA, CONSEILLER PRIVÉ DE SA  
MAJESTÉ LE ROI D'ANGLETERRE, CHEVA-  
LIER GRAND CROIX DE L'ORDRE DE SAINT-  
MICHEL ET DE SAINT-GEORGES, GRAND  
OFFICIER DE LA LÉGION D'HONNEUR.

NÉ À SAINT-LIN, PROVINCE DE QUÉBEC LE 20 NOVEMBRE 1841.  
DÉCÉDÉ À OTTAWA, PROVINCE D'ONTARIO, LE 17 FÉVRIER 1919.



## SHORT INSTRUCTION ON HOLY MASS.

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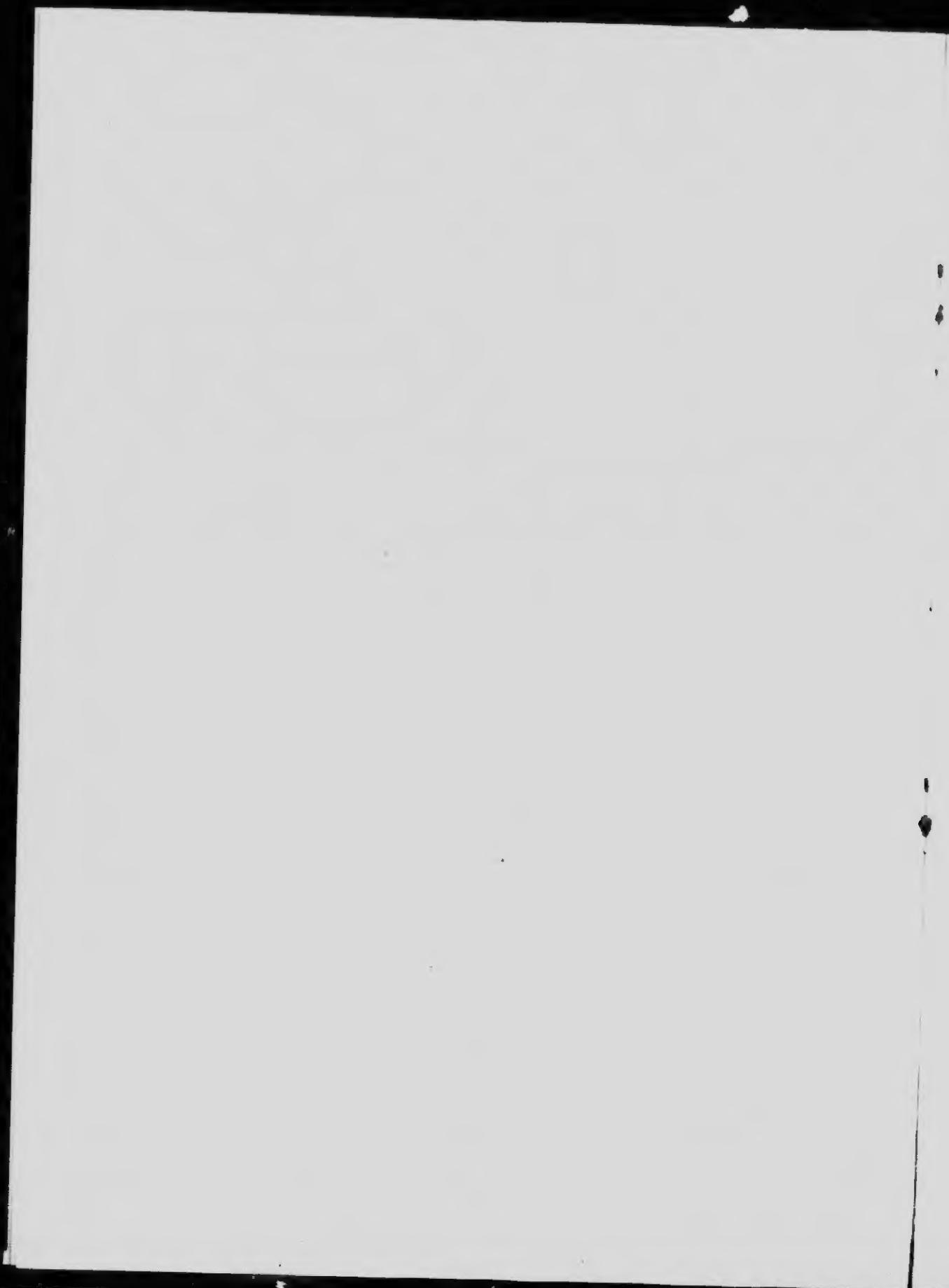
Holy Mass is the most solemn act of the worship of God. It is now more than eighteen hundred years since our Lord Jesus Christ hung for three long hours on the Cross on Mount Calvary, and then died on it for our salvation—that is, to save us from sin and hell.

Mass is the same sacrifice as that of Calvary; the manner only in which it is offered is different: so that when you assist at it, you may think you are standing with our Blessed Lady and St. John at the foot of the cross.

The bread and wine are changed by the Priest in the middle of the Mass, at the Consecration, into the Body and Blood of Jesus Christ, who then offers Himself again to his Eternal Father for the salvation of mankind. The graces obtained for us by the shedding of our Lord's Blood on Calvary are given in an especial manner to those who hear Holy Mass devoutly.

You know that our Lord died once only, on Good Friday. But in the Mass His death on the Cross is commemorated by the separate Consecration of the Bread and Wine. He cannot *really* die again. His Body and Blood cannot really be separated, for His glorious risen Body cannot suffer any more—it is immortal. But in the Mass the Bread is *first* changed into our Lord's Body, and *then* the Wine is changed into His Blood. Thus it looks as though the Body and Blood were separated, and this recalls the real separation, the real shedding of our Lord's Blood on Mount Calvary. *Then* he really died for us. In the Mass His death is represented, or "shown forth," as St. Paul says. Both on Mount Calvary and in the Mass the victim (that which is offered) is the same—the Body and Blood of Christ; and the Priest is the same—Christ our Lord, who offered Himself on Calvary through the executioners who put Him to death, and who offers Himself in the Mass on the altar through His priests, who say the words of Consecration. So the sacrifice of Calvary and the Mass are the same sacrifice, only the manner in which they are offered is different. On Calvary our Lord's Blood was really shed, and He really died; in the Mass His Blood appears to be shed, and His death is represented. Thus our Lord offers Himself for us every time Mass is said.

To pray well during Mass is the best way to worship God and to obtain His blessing, for Jesus Christ Himself then prays *with us* and *for us* and His sacrifice is offered for us.



## THE MASS.

*The Priest at the foot of the Altar, begins, saying,*

**I**N Nomine Patris, + et Filii, et Spiritus  
Sancti, Amen.

*Ant.* Introibo ad altare Dei.

*R.* Ad Deum, qui beatificat juventutem meam.

*P.* Adjutorium nostrum in nomine Domini.

*R.* Qui fecit cœlum et terram.

*Then, joining his hands and humbly*  
*P.* Confiteor, etc.

*R.* Misereatur tui omnipotens Deus, et dismissis  
peccatis tuis, perducat te ad vitam aeternam.

*P.* Amen.

*R.* Confiteor Deo omnipotenti, beate Marie  
sempre Virgini, beato Michaeli Archangelo, beato  
Iohanni Baptista, sanctis apostolis Petro et Paulo,  
omnibus sanctis, et tibi, Pater, quia peccavi nimis  
cogitatione, verbo et opere, mea culpa, mea culpa,  
mea maxima culpa. Ideo precor beatam Mariam  
sempre Virginem, beatum Michaelem Archangelum,  
beatum Iohannem Baptistam, sanctos Apostolos  
Petrum et Paulum, omnes sanctos, et te, Pater,  
orare pro me ad Dominum Deum nostrum.

*Then the Priest with his hands joined, says:*  
*P.* Misereatur vestri omnipotens Deus, et  
dimissis peccatis vestris perducat vos ad vitam  
aeternam.

*R.* Amen.

*Signing himself with the sign of the cross, he says:*

*P.* + Indulgentiam, absolutionem, et remis-  
sionem peccatorum nostrorum, tribuat nobis  
omnipotens et misericors Dominus.

*R.* Amen.

*Then, bowing down, he proceeds:*

*P.* Deus tu conversus vivificabis nos.  
*E.* Et plebs tua letabitur in te.  
*P.* Ostende nobis, Domine, misericordiam  
tuam.

*R.* Et salutare tuum da nobis.

*P.* Domine, exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*P.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*P.* Thou, O God, being turned, will enliven us.  
*R.* And thy people will rejoice in thee.  
*P.* Show us, O Lord, thy mercy.

*R.* And grant us thy salvation.

*P.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*P.* The Lord be with you.

*R.* And with thy spirit.

*Ascending to the altar, he says secretly:*

**AUFER** a nobis quæsumus, Domine, iniqui-  
tates nostras; ut ad Sancta Sanctorum puris mere-  
amur mentibus introire. Per Christum Dominum  
nostrum. Amen.

TAKE away from us our iniquities, we beseech  
thee, O Lord, that we may be worthy to enter  
with pure minds into the Holy of Holies. Through  
Christ our Lord. Amen.

*Bowing down over the altar, he says:*

**ORAMUS** te, Domine, per merita sanctorum tuorum quorum reliquiae hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldest vouchsafe to forgive me all my sins. Amen.

THE INTROIT.

Requiem aeternam dona eis, Domine; et lux perpetua luceat eis. (Ps. 64.) Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem; exaudi orationem meam; ad te omnis caro veniet. Requiem aeternam, etc.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

THE KYRIE.

Kyrie eleison.  
Kyrie eleison.  
Kyrie eleison.  
Christe eleison.  
Christe eleison.  
Christe eleison.  
Kyrie eleison.  
Kyrie eleison.  
Kyrie eleison.

Lord have mercy.  
Lord have mercy.  
Lord have mercy.  
Christ have mercy.  
Christ have mercy.  
Christ have mercy.  
Lord have mercy.  
Lord have mercy.  
Lord have mercy.

THE COLLECT, OR PRAYER.

Deus, cui proprium est misereri semper et parere, te supplices exoramus pro anima famuli tui quam hodie de hoc seculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam Paradisi perduciri; ut, quia, in te speravit et credidit, non penas inferni sustineat, sed gaudia aeterna possideat. Per Dominum nostrum Iesum Christum.

O God, whose property is ever to have mercy and to spare, we humbly beseech Thee in behalf of the soul of Thy servant, whom Thou hast this day called out of this world, that Thou wouldest not deliver him into the hands of the enemy, nor forget him forever, but command the holy angels to take him and lead him to the Home of Paradise, that forasmuch as in Thee he put his hope and trust, he may not endure the pains of hell, but come to the possession of eternal joys, through our Lord Jesus Christ.

1 Thess. 4.

Brethren:—We will not have you ignorant concerning those who sleep, that ye sorrow not, as even the others who have no hope. For if we believe that Jesus died and rose again, so also those who are asleep through Jesus, God will bring with Him. For this we say to you on the word of the Lord, that we who are alive, who remain to the coming of the Lord, shall not precede those who are asleep. For the Lord Himself, with command, and with the voice of Archangel, and with trumpet of God, shall come down from heaven: and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be caught up with them in the clouds to meet Christ in the air, and so we shall be always with the Lord. Therefore comfort one another with these words.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Absolve, O Lord, the souls of all the faithful departed from every bond of sins. And by the help of thy grace, may they be enabled to escape the judgment of punishment, and enjoy the happiness of light eternal.

**THE EPISTLE.**  
Fratres:—Nolu nus vos ignorare de dormientibus ut non contristemini, siue et ceteri qui spem non habent. Si enim credimus quod Jesus mortuus est et resurrexit, ita et Deus eos, qui dormierunt per Jesum, adducet cum eo. Hoc enim vobis dicimus in verbo Domini, quia nos, qui vivimus, qui residui sumus in adventum Domini, non preueniemus eos, qui dormierunt. Quoniam ipse Dominus in iussu, et in voce Archangeli, et in tuba Dei descendet de celo; et mortui qui in Christo sunt, resurgent primi. Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

**Gradual.**—Requiem aeternam dona eis, Domine; et lux perpetua luceat eis. V. Ps. 111. In memoria aeterna erit justus; ab auditione mala non timebit.

**Tract.**—Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum. V. Et gratia tua illis succurrente, mereantur evadere judicium ultionis. V. Et lucis aeternae beatitudine perfici.

THE SEQUENCE.

Dies iræ, dies illa  
 Solvet æclum in favilla,  
 Teste David cum Sibylla.  
 Quantus tremor est futurus,  
 Quando judex est venturus,  
 Cuneta, stricte discussurus!  
 Tuba mirum spargens sonum  
 Per sepulchra regionum,  
 Cogit omnes ante thronum.  
 Mors stupebit et natura,  
 Cum resurget creatura,  
 Judicanti responsura.  
 Liber scriptus proferetur,  
 In quo totum continetur,  
 Unde mundus judicetur.  
 Judex ergo cum sedebit,  
 Quidquid latet, apparebit:  
 Nil inultum remanebit.  
 Quid sum miser tunc dicturus?  
 Quem patronum rogaturus,  
 Cum vix justus sit securus?  
 Rex tremendæ majestatis.  
 Qui salvandos salvas gratis,  
 Salve me, fons pietatis.  
 Recordare, Jesu pie,  
 Quod sum causa tuae misere:  
 Ne me perdas illa die,  
 Quærens me, sedisti lassus:  
 Redemisti crucem passus;  
 Tantus labor non sit cassus.  
 Juste judex ultionis,  
 Donum fac remissionis  
 Ante diem rationis.  
 Ingemisco, tanquam reus:  
 Culpa rubet vultus meus:  
 Supplicanti parce, Deus.  
 Qui Mariam absolvesti,  
 Et latronem exaudisti,  
 Mihi quoque spem dedisti.  
 Preces meas non sunt dignæ,  
 Sed tu bonus fac benigne,  
 Ne perenni cremer igne.  
 Inter oves locum præsta,  
 Et ab hoëdis me sequestra,  
 Statuens in parte dextra.  
 Confutatis maledictis,  
 Flammis acribus addictis.  
 Vocis me cum benedictis.  
 Oro supplex et acclinis,  
 Cor contritum quasi cinis.  
 Gere curam mei finis.  
 Lacrymosa dies illa.  
 Qua resurget ex favilla,  
 Judicandus homo reus.  
 Huic ergo parce, Deus:  
 Pie Jesu Domine,  
 Dona eis requiem.

Amen.

Day of wrath, O Day of mourning,  
 Lo, the world in ashes burning—  
 Seer and Sibyl gave the warning.  
 O what fear man's bosom rendeth,  
 When from heaven the judge descendeth,  
 On whose sentence all dependeth.  
 Wondrous sound the trumpet flingeth,  
 Through earth's sepulchres it ringeth,  
 All before the Throne it bringeth.  
 Death is struck, and Nature quaking.  
 All creation is awaking—  
 To its Judge an answer making.  
 Lo, the Book, exactly worded,  
 Wherein all hath been recorded—  
 Thence shall judgment be awarded.  
 When the Judge his seat attaineth,  
 And each hidden deed arraigneth,  
 Nothing unavenged remaineth.  
 What shall I, frail man, be pleading?  
 Who for me be interceding  
 When the just are mercy needing?  
 King of majesty tremendous,  
 Who dost free salvation send us.  
 Fount of pity, then befriend us.  
 Think, kind Jesus, my salvation  
 Caused Thy wondrous incarnation—  
 Leave me not to reprobation.  
 Faint and weary Thou hast sought me,  
 On the Cross of suffering bought me;  
 Shall such grace be vainly brought me?  
 Righteous Judge of retribution.  
 Grant Thy gift of absolution  
 Ere that reck'ning Day's conclusion.  
 Guilty, now I pour my moaning,  
 All my shame with anguish owning;  
 Spare, O God, Thy suppliant groaning.  
 Thou the sinful Mary savest,  
 Thou the dying thief forgavest,  
 And to me a hope vouchsafest.  
 Worthless are my prayers and sighing.  
 Yet, Good Lord, in grace complying.  
 Rescue me from fires undying.  
 With Thy favoured sheep O place me,  
 Nor among the goats abase me,  
 But to Thy right hand upraise me.  
 While the wicked are confounded,  
 Doomed to flames of woe unbounded.  
 Call me with Thy saints surrounded.  
 Low I kneel, with heart-submission,  
 See, like ashes, my contrition—  
 Help me in my last condition.  
 Ah, that day of tears and mourning,  
 From the dust of earth returning,  
 Man for judgment must prepare him—  
 Spare, in mercy spare him,  
 Lord, who didst our souls redeem,  
 Grant a blessed Requiem.

Amen.

**THE GOSPEL. St. John 11.**

In illo tempore:—Dixit Martha ad Iesum: Domine, si fuisses hic, frater meus non fuisset mortuus. Sed et nunc scio, quia quemque posceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resurget frater tuus. Dicit ei Martha: Scio quia resurget in resurrectione in novissimo die. Dixit ei Jesus: Ego sum resurrectio et vita: qui credit in me, etiamsi mortuus fuerit, vivet: et omnis, qui vivit, et credit in me, non morietur in aeternum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus, Filius Dei vivi, qui in hunc mundum venisti.

*P. Dominus vobiscum.*

*R. Et cum spiritu tuo.*

*P. Oremus.*

At that time:—Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now also I know that whatever Thou wilt ask of God, God will give Thee. Jesus said to her: Thy brother shall rise again. Martha saith to Him: I know that he will rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life: he that believeth in Me, although he be dead, shall live: and every one who liveth, and believeth in Me, shall never die. Believest thou this? She saith to Him: Yea; Lord, I believe that Thou art the Christ, the Son of the living God, who art come into this world.

*P. The Lord be with you.*

*R. And with thy spirit.*

*P. Let us pray.*

**THE OFFERTORY.**

Domine Iesu Christe, Rex gloriae, libera animas omnium fidelium defunctorum de poenitentiis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael representet eas in lucem sanctam: \* Quam olim Abrahæ promisisti, et semini ejus.

V. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam.

Quam olim Abrahæ promisisti, et semini ejus.

*Taking the paten with the Host.*

SUSCIPE, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offenditionibus et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the depths of the pit: deliver them from the mouth of the lion, lest hell swallow them up, lest they fall into darkness; but let the standard-bearer, St. Michael, bring them into the holy light. Which thou didst promise of old to Abraham and to his seed.

V. We offer Thee, O Lord, a sacrifice of praise and prayers: do Thou accept them in behalf of those souls whom we this day commemorate. Grant, O Lord, that they may pass from death to life.

Which Thou didst promise of old to Abraham, and to his seed.

*Pouring wine and water unto the Chalice.*

DEUS, + qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformati; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes qui humanitatis nostræ fieri dignatus est particeps Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

O GOD, + who in creating human nature hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, namely, Jesus Christ our Lord, thy Son, who with thee, in the unity of, etc. Amen.

*Offering up the Chalice, he says:.*

OFFERIMUS tibi, Domine, Calicem salutaris, tuam derrecantes clementiam, ut in conspectu divinae Majestatis tue, pro nostra et totius mundi, salute, cum odore suavitatis ascedat. Amen.

WE offer unto thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odour, for our salvation, and for that of the whole world. Amen.

*Bowing down.*

IN spiritu humilitatis, et in animo contrito,  
suscipiamur a te, Domine; et sic fiat sacrificium  
nostrum in conspectu tuo hodie, ut placeat tibi  
Domine Deus.

ACCEPT us, O Lord, in the spirit of humility  
and contrition of heart; and grant that the sacri-  
fice we offer this day in thy sight, may be pleasing  
to thee, O Lord God.

*Blessing the Bread and Wine.*

VENI, sanctificator, omnipotens, eternus Deus,  
et benedic + hoc sacrificium tuo sancto nomini  
preparatum.

COME, O Almighty and eternal God, the Sanc-  
tifier, and bless + this sacrifice prepared for the  
glory of thy holy name.

*Washing his hands, he recites the following,*  
(Ps. xxv. 6.)

LAVABO inter innocentes manus meas, et  
circundabo altare tuum, Domine.

I WILL wash my hands among the innocent,  
and will compass thy altar, O Lord.

Ut audiam vocem laudie, et enarrem universa  
mirabilia tua.

That I may hear the voice of thy praise, and  
tell all thy wondrous works.

Domine, dilexi decorem domus tuae, et locum  
habitationis glorie tue.

I have loved, O Lord, the beauty of thy house,  
and the place where thy glory dwelleth.

Ne perdas cum impiis animam meam, et cum  
viris sanguinum vitam meam.

Take not away my soul with the wicked, nor my  
life with men of blood.

In quorum manibus iniquitates sunt; dextera  
eorum repleta est muneribus.

In whose hands are iniquities; their right hand  
is filled with gifts.

Ego autem in innocentia mea ingressus sum:  
redime me et misericorde mei.

But I have walked in my innocence: redeem me  
and have mercy on me.

Pes mens stetit in directo: in ecclesiis benedicam  
te, Domine.

My foot hath stood in the direct way: in the  
churches I will bless thee, O Lord.

Gloria Patri, etc.

Glory be, etc.

*Bowing before the Altar.*

SUSCIPE, sancta Trinitas, hanc oblationem  
quam tibi offerimus ob memoriam Passionis, Re-  
surrectionis, et Ascensionis Jesu Christi Domini  
nostri, et in honorem beatæ Mariæ semper Virginis,  
et beati Joannis Baptiste, et sanctorum Aposto-  
lorum Petri et Pauli, et istorum et omnium Sancto-  
rum; ut illis proficiat ad honorem nobis autem  
ad salutem; et illi pro nobis intercedere dignentur  
in celis, quorum memoriam agimus in terris. Per  
eumdem, etc. Amen.

RECEIVE, O holy Trinity, this oblation which  
we make to thee in memory of the Passion, Resur-  
rection, and Ascension of our Lord Jesus Christ,  
and in honour of the blessed Mary, ever a Virgin,  
of blessed John the Baptist, the holy Apostles  
Peter and Paul, and of all the Saints; that it may  
be available to their honour and our salvation;  
and that they may vouchsafe to intercede for us  
in heaven, whose memory we celebrate on earth.  
Through, etc. Amen.

*Turning to the people.*

ORATE, fratres, ut meum ac vestrum sacri-  
ficium acceptable fiat apud Deum Patrem omni-  
potentem.

BRETHREN, pray that my sacrifice and yours  
may be acceptable to God the Father Almighty.

R. Suscipiat Dominus sacrificium de manibus  
tuis ad laudem et gloriam nominis sui, ad utilita-  
tem quoque nostram, totiusque Ecclesie euse sanc-  
tie.

R. May the Lord receive the sacrifice from thy  
hands to the praise and glory of his own name, and  
to our benefit, and that of all his holy Church.

*THE SECRET PRAYER.*

Propitiare, quæsumus Domine, anima famuli  
tui. N., pro qua hostiam laudis tibi immolamus;  
majestatem tuam suppliciter deprecantes, ut, per  
hunc pie placationis officia, pervenire mereatur ad  
requiem sempiternam. Per Dominum, etc.

Be merciful, we beseech Thee, O Lord, to the  
soul of Thy servant N., for which we offer Thee  
the sacrifice of praise; humbly beseeching Thy  
Majesty, that, by these offices of loving reconcilia-  
tion, it may be found worthy to attain everlasting  
rest. Through our Lord Jesus Christ, etc.

*THE PREFACE*

Priest.—Per omnia secula seculorum.

Priest.—World without end.

Choir.—Amen.

Choir.—Amen.

Priest.—Dominus vobiscum.

Priest.—The Lord be with you.

*Choir.*—Et cum spiritu tuo.  
*Priest.*—Sursum corda.  
*Choir.*—Habemus ad Dominum.  
*Priest.*—Gratias agamus Domino Deo nostro.

*Choir.*—Dignum et justum est.  
*Priest.*—Vere dignum et justum est, sequum et salutare, nos tibi semper et ubique gratias agere Domine sancte, Pater omnipotens, eterne Deus, per Christum Dominum nostrum. Per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates caeli celorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:—

*The Choir.*—Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

#### CANON OF THE MASS.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum, Dominum nostrum, suplices rogamus ac petimus uti accepta habeas, + benedicas, haec + dona, haec + munera, haec + sancta sacrificia illibata imprimis que tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis atque Catholice et Apostolice fidei cultoribus.

#### COMMEMORATION OF THE LIVING.

MEMENTO, Domine famulorum famularumque tuarum, N. et N.

[Make commemoration of the living you intend to pray for.]

ET omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suse, tibique reddunt vota sua, eterno Deo, vivo et vero.

Communicantes, et memoriam venerantes imprimis gloriosae semper Virginis Marie, Genitricis Dei et Domini nostri Iesu Christi; sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andree, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomei, Matthei, Simonis et Thaddei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmas et Damiani et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tue muniamur auxilio, Per eundem Christ. a Dominum nostrum. Amen.

*Choir.*—And with thy spirit.  
*Priest.*—Lift up your hearts.  
*Choir.*—We have lifted them up unto the Lord.  
*Priest.*—Let us give thanks to the Lord our God.

*Choir.*—It is meet and just.

*Priest.*—It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O Holy Lord, Father Almighty, eternal God. Through Christ our Lord: through whom the angels praise Thy Majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldest command our voices also to be admitted, with suppliant confession, saying:—

*The Choir.*—Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

#### THE MASS.

WE therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord, that thou wouldest vouchsafe to accept and bless these + gifts, these + presents, these + holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with thy servant, our Pope N., our Bishop N., as also all orthodox believers and professors of the Catholic and Apostolic faith.

BE mindful, O Lord, of thy servants, men and women, N. and N.

living you intend to pray for.]

AND of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicating with, and honoring in the first place, the memory of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and of all thy Saints, through whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

*Spreading his hands over the Oblation, he says:*

HANC igitur oblationem servitutis nostra, sed et cuncte familiæ tue, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubea grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus quæsumus, benedio + tam, adscrip + tam, ra + tam, rationabilem, acceptabilemque facere digneris; ut nobis cor + pus et san + guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in celum, ad te Deum Patrem suum omnipotentem. tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, HOC EST ENIM CORPUS MEUM.

*After pronouncing the words of Consecration, the Priest, kneeling, adores the Sacred Host, and rising, elevates it.*

[At the Elevation the bell is rung thrice.]

SIMILI modo, postquam cenatum est, accipiens et hunc preclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias, agens benedixit, + deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, HIC EST ENIM CALIX SANGUINIS MEI NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hec quotiescumque feceritis, in mei memoriā facietis.

[The bell rings thrice.]  
*Kneeling, he adores, and, rising, elevates the Chalice.*

UNDE et memores, Domine, nos servi tui, sed et plebe tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in celos gloriose ascensionis, offerimus præclaræ Majestati tue, de tuis donis as datis, Hostiam + puram, Hostiam + sanctam, Hostiam + immaculatam Panem + sanctum vitæ æternæ, et Calicem + salutis perpetuae.

*Extending his hands, he proceeds:*

SUPRA que propitio ac sereno vultu respiceremus digneris, et accepta habero, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abraham, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

*Bowing down, he says:*

SUPPLICES te rogamus, omnipotens Deus, jube haec perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinae Majestatis tue, ut quoquonot ex hac altaria participatio sacrosanctum Filii tui corpus + et + sanguinem sumperimus, omni benedictione colesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

WE therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all respects to bless, + approve, + ratify, + and accept; that it may be made for us the body + and blood of thy most beloved Son Jesus Christ our Lord.

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, Almighty God, his Father, he blessed it, brake it, and gave it to his disciples, saying, Take and eat ye all of this, FOR THIS IS MY BODY.

*Priest, kneeling, adores the Sacred Host, and rising, elevates it.*

IN like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed + and gave it to his disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things ye shall do them in remembrance of me.

[The bell rings thrice.]

*Kneeling, he adores, and, rising, elevates the Chalice.*

WHEREFORE, O Lord, we thy servant, as also thy holy people, calling to mind the blessed passion of the same Christ, thy Son, our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure + Host, a holy + Host, an unspotted + Host, the holy + Bread of eternal life, and Chalice + of everlasting salvation.

UPON which vouchsafe to look with a propitious and serene countenance, and accept them, as thou wert graciously pleased to receive the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee,—a holy sacrifice and unspotted victim.

WE most humbly beseech thee, Almighty God, to command these things to be carried by the hand of thy holy angels to thy altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred body + and blood of thy Son at this altar may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD.

MEMENTO etiam, Domine, famulorum famularumque tuarum N. et, N. qui nos precesserunt cum signo fidei, et dormiunt in somno pacis.

*Here particular mention is silently made of IPSIS, Domine, et omnibus in Christo quiescentibus, locum, refrigerii, lucis, et pacis, ut indulges deprecamur; per eundem Christum Dominum nostrum. Amen.*

*Here, striking his breast, and raising his voice, he says:*  
NOBIS quoque peccatoribus famulis tuis, de multitidine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tua sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agneta, Cacilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non estimator meriti, sed venie, quesumus largitor admittit. Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, sancti + ficas, vivifi + cas, bene + dicis et praestas nobis. Per ip + sum, et cum ip + so, et in ip + so, est tibi, Deo Patri + omnipotenti in unitate Spiritus + Sancti, omnis honor et gloria.

Priest.—Per omnia secula seculorum.

Choir.—Amen.

Priest.—Oremus. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in celis: sanctificetur nomen tuum: adveniat regnum tuum, fiat voluntas tua, sicut in celo et in terra, panem nostrum quotidianum da nobis hodie: et dimite nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in temptationem.

Choir.—Sed libera nos a malo.

*He then says, in a low voice,* “

LIBERA nos, quesumus, Domine, ab omnibus malis, preteritis, praesentibus et futuris; et intercedente beata et glorijsa semper Virgine Dei Genitrici Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitijs pacem in diebus nostris; ut ope misericordiae tue adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum, Filium tuum; qui tecum vivit et regnat in unitate Spiritus Sanctis Deus.

*Breaking the Host, he makes the sign of the Cross thrice, with a Particle thereof, over the Chalice, saying:*

P. Per omnia secula seculorum.

R. Amen.

P. Pax + Domini sit + semper vobis + cum.

R. Et cum spiritu tuo.

BE mindful, O Lord, of thy servants N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace.

such of the Dead as are to be prayed for.

TO these, O Lord, and to all that sleep in Christ, grant, we beseech thee, a place of refreshment, light and peace; through the same Christ our Lord. Amen.

*raising his voice, he says:*

ALSO, to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with thy saints, into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, + quicken, + bless, + and give us all these good things. By him, and with him, + and in him, + is to thee, God the + Father Almighty, in the unity of the Holy + Ghost, all honour and glory.

Priest.—World without end.

Choir.—Amen.

Priest.—Let us pray. Admonished by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

Choir.—But deliver us from evil.

Amen,” and continues:

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy Apostles, Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, thy Son, our Lord, who, with thee and the Holy Ghost, liveth and reigneth, God.

P. World without end.

R. Amen.

P. The peace + of the Lord be + always with + you.

R. And with thy spirit.

*He puts the Particle into the Chalice saying:*

HÆC communio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam eternam. Amen.

MAY this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

*Agnus Dei.*

*The Choir.*—Agnus Dei, qui tollis peccata mundi, dona eis requiem.

Agnus Dei, qui tollis peccata mundi, dona eis requiem.

Agnus Dei, qui tollis peccata mundi, dona eis requiem sempiternam.

Domine Iesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis, ne reipicias peccata mea, sed fidem Ecclesie tue, eamque secundum voluntatem tuam pacificare et coadunare digneris; qui vivis et regnas Deus, per omnia æcula æculorum. Amen.

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cōoperante Spiritu Sancto, per mortem tuam mundum vivificasti libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniuritatibus meis, et universis malis et fac me tuis semper inhærente mandatis, et a te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in æcula æculorum. Amen.

Perceptio corporis tui, Domine Iesu Christe, quod ego indignus sum ero presumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate proposit mihi ad tutamentum mentis et corporis, et a me medelam percipiendam; qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Dens, per omnia æcula æculorum. Amen.

*Taking the Sacred Host in his hands:*

PANEM celestem accipiam, et nomen Domini invocabo.

I WILL take the bread of heaven, and call upon the name of our Lord.

*Striking his breast with humility and devotion, he says, three times:*

DOMINE, non sum dignus ut intres sub tecum meum; sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that thou shouldest enter under my roof; say but the word, and my soul shall be healed.

*The bell rings thrice, after which he says:*

CORPUS Domini nostri Jesu Christi custodiatur animam meam in vitam eternam. Amen.

MAY the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

*He then reverently receives the Sacred Host, and, after a short pause, says:*

QUID retribuam Domino pro omnibus que retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

WHAT return shall I make the Lord for all he has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and shall be saved from my enemies.

*Receiving the Precious Blood:*

SANGUIS Domini nostri Jesu Christi custodiatur animam meam in vitam eternam. Amen.

MAY the blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

*ablution, he says:*

Taking the first QUOD ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

*Taking the second ablution:*

CORPUS tuum, Domine, quod sumpsi, et sanguis quem potavi, adhucreat visceribus meis; et praesta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in secula seculorum. Amen.

MAY thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest, etc.

COMMUNION.

*The Choir.*—Lux aeterna luceat ei, Domine:  
Cum sanctis tuis in aeternum, quia pius es.

Requiem aeternam dona ei, Domine, et lux perpetua luceat ei.

Cum sanctis tuis in aeternum, quia pius es.

*The Choir.*—May light eternal shine upon him, O Lord; with Thy saints forever, because Thou art merciful.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him.

With Thy saints for ever, because Thou art merciful.

THE POST COMMUNION.

*Priest.*—Presta, quiescumus, omnipotens Deus: ut anima famuli tui qua hodie de hoc seculo migravit, his sacrificiis purgata, et a peccatis expedita, indulgentiam pariter et requiem capiat sempiternam. Per Dominum nostrum Jesum Christum, etc.

*Priest.*—Grant, we beseech Thee, Almighty God, that the soul of Thy servant which has this day departed out of this world, being purified by this sacrifice, and delivered from sins, may receive both pardon and everlasting rest. Through our Lord Jesus Christ, etc.

*This prayer being finished, the Deacon turns to the people and intones the words, REQUIESCANT IN PACE, to which the Choir answers, AMEN. The Priest then goes to the side of the Altar and reads a portion of the first chapter of the Gospel according to St. John, as follows:*

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum; hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita erat lux hominum; et lux in tenebris erat, et tenebrae eam non comprehendebantur.

Fuit homo missus a Deo, cui nomen erat Iohannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quam illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate viri, sed ex Deo nati sunt. Et VERBUM CARO FACTUM EST (hic genuflectitur), et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.

In the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God. All things were made by him, and without him was made nothing that was made. in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God; to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (kneel in reverence to the Incarnation,) and dwelt among us; and we saw his glory as it were the glory of the Only-begotten of the Father, full of grace and truth.

## THE FUNERAL SERVICE.

*Immediately after Mass the Priest changes his chasuble for a cope, and advancing to the head of the Bier, attended by cross-bearer and acolytes, says:*

Non intres in judicium cum servo tuo Domine,  
quia nullus apud te justificabitur homo, nisi per  
te omnium peccatorum ei tribuatur remissio. Non  
ergo eum, quesumus, tua judicialis sententia pre-  
mat, quem tibi vera supplicatio fidei Christianae  
commendat: sed gratia tua illi succurrente, mere-  
atur evadere judicium ultionis, qui dum viveret,  
insignitus est signaculo Sanctae Trinitatis: Qui  
vivis et regnas in secula seculorum. Amen.

Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man be justified unless through Thee, remission of all his sins be granted unto him. Let not, therefore, we beseech Thee, the sentence of Thy judgment weigh heavily upon him whom the true supplication of Christian Faith doth commend unto Thee; but, by the succour of Thy grace, may he be found worthy to escape the judgment of vengeance, who, while he lived, was sealed with the seal of the Holy Trinity; Who liveth and reignest world without end. Amen.

*Then is said or sung the RESPONSORY:*

Libera me, Domine, de morte aeterna, in die illa tremenda; Quando cœli movendi sunt et terra: Dum veneris judicare seculum per ignem.

Tremens factus sum ego, et timeo, dum discussio  
sio venerit atque ventura ira.

Quando, etc.

Dies illa, dies iræ, calamitatis et misericie, dies magna et amara valde.

Dum veneris, etc.

Requiem aeternam, dona ei, Domine, et lux perpetua luceat ei.

Libera me, etc.

*Whilst the above RESPONSORY is being sung, the Priest puts incense into the censer. At the end of the RESPONSORY is said:*

Kyrie eleison.

Christie eleison.

Kyrie eleison.

Priest.—Pater noster (*secreto*).

*Meanwhile the Priest receives the sprinkler from the assistant, and, having made a low bow to the crucifix, goes round the Bier, and sprinkles the Corpse thrice on each side; then, returning to his place, he receives the censer from the assistant, and in like manner goes round the Bier, and incenses the Corpse in the same way as he sprinkled it; then, having returned the censer to the assistant, he says:*

Et ne nos inducas in tentationem.

Choir.—Sed libera nos a malo.

Priest.—A porta inferi.

Choir.—Erue, Domine, animam ejus.

Priest.—Requiescat in pace.

Choir.—Amen.

Priest.—Domine, exaudi orationem meam.

Choir.—Et clamor meus ad te veniat.

Priest.—Dominus vobiscum.

Choir.—Et cum spiritu tuo.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Priest.—Our Father (*inaudibly*).

And lead us not into temptation.

Choir.—But deliver us from evil.

Priest.—From the gate of hell.

Choir.—Deliver his soul, O Lord.

Priest.—May he rest in peace.

Choir.—Amen.

Priest.—O Lord, hear my prayer.

Choir.—And let my cry come unto Thee.

Priest.—The Lord be with you.

Choir.—And with thy spirit.

*Oremus.*

*Priest.*—Deus, cui proprium est misereri semper et parecer, te supplices exoramus pro anima famuli tui——, quam hodie de hoc aevulo migrare jussisti; ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubens eam a sanctis Angelis suscipi, et ad patriam Paradisi perdici: ut, quia in te speravit et eredit, non penas inferni sustineat, sed gaudia eterna possideat. Per Christum Dominum nostrum. Amen.

V. Requiem eternam dona ei Domine.

R. Et lux perpetua luceat ei.

V. Requiescat in pace.

R. Amen.

V. Anima ejus et animae omnium fidelium defunctorum, per misericordiam Dei, requiescant in pace.

R. Amen.

*Let us Pray.*

*Priest.*—O God, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant—— which Thou hast this day commanded to depart out of this world; that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy Angels, and conducted into Paradise, its true country; that, as in Thee, it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

V. Eternal rest grant unto him, O Lord.

R. And let perpetual light shine upon him.

V. May he rest in peace.

R. Amen.

V. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

